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ABSTRACT

Two weeks in 1976 were spent observing a primary-level bilingual education program for Yupik-speaking children in the schools of the Bethel Agency in Alaska. Principal evaluation methods including classroom observation, materials review, and interviews. Instruction in Yupik and training in English as a second language are treated in individual chapters. Teacher training was found to be rigorous and to result in high standards of instruction in both languages. Brief chapters are devoted to: (1) methods of teaching reading, (2) mathematics instruction, (3) library resources, (4) tests, and (5) community and parent involvement. The conclusions of the evaluative review are highly laudatory of the program. Program success is attributed to the unity of purpose and good interpersonal relationships of all involved, and to the dedication and persistent concern of teachers, administrators, and parents. (JB)

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A Brief Evaluation of the PRIMARY ESKIMO PROGRAM a (Bilingual Education Program)

Bureau of Indian Affairs

Bethel, Alaska

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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PURPOSE OF THIS EVALUATION

The Primary Eskimo Program (PEP) was established by the Bureau of Indian Affairs in 1970 for the basic purpose of alleviating an educational problem which existed in the schools of the Bethel Agency in Alaska. Basically, the educational problem existed because the students were instructed in English which was a foreign language to most of the Yup'ik speaking school children.

The Project was designed to provide the Yup'ik children with an education primarily in their mother tongue, especially during their formative years--Grades 1-3--with English being presented as a second language. Thus, a new curriculum and materials were designed which are culturally and linguistically appropriate for the students in the Bethel area.

Originally this program was introduced in seven schools on a trial basis. Now it is spreading to other schools.

Independent Program Review

My services were contracted in order to perform an independent educational program review of the Primary Eskimo Program in the seven original day schools of the Bethel Agency. This review was to include the following:

1. Review the project proposal, its objectives and past evaluations to gain an understanding of the program.
2. Examine educational materials developed for the program.

3. Observe the program in operation at at least four of the seven project sites.
4. Interview selected personnel in the program.
5. Examine student achievement and past program evaluations.
6. Submit a report containing a schedule of the work performed above, an independent judgment of the appropriateness and quality of the materials developed, a brief analysis of the quality of the Primary Eskimo Program, its strengths and weaknesses and recommendations for its improvement.

SCHEDULE OF ACTIVITIES

Itinerary of March 1-12, 1976

March 1

My involvement in the evaluation began by reviewing the project proposal entitled "Primary Eskimo Program", which was submitted for approval by the Bureau of Indian Affairs, Bethel Agency Office on May 16, 1975. This application for a grant to meet supplemental educational needs of educationally deprived children under Title I of Public Law 93-380 was approved by the Indian Education Resources Center on May 5, 1975.

I also familiarized myself with the past evaluations of the PEP which were conducted by Edward A. Tennant, Director of the Language Development Services of the Southwest Research Associates, Albuquerque, New Mexico. These evaluations were submitted to the Federal Programs Coordinator, Bureau of Indian Affairs, Anchorage, Alaska, on February 15, April 11, and June 25, 1975.

Copies of the proposal and the evaluations were made available to me by the Federal Programs Coordinator in Anchorage.

March 2-3

I reviewed and examined samples of the educational materials which had been developed for the program and which were sent to me by James MacDiarmid, Training Development Specialist of the Program.

This basic review and familiarization with the educational materials

proved to be very helpful to my on-site observation and evaluation of the program in operation. However, I intentionally did not indulge in a thorough examination or critique of the materials, since I believed that a thorough examination might prejudice my later evaluation of the total program. However, I did familiarize myself sufficiently enough with the scope and objectives of the curriculum to formulate these basic inquiries: (1) the lack of original Eskimo songs, (2) lack of emphasis and instruction on the apostrophe (') in teaching Yup'ik writing or penmanship (I also question the necessity and validity of this extra character in the Yup'ik orthography.), (3) the lack of indigenous stories and historical accounts and the seeming preponderance of European and early American settler accounts, (4) the need to teach such grammatical concepts as vialis and aequalis cases, negative appositionals, half-transitive verbs and three-party post basis, etc., to the children in the third grade.

On the other hand, I was very impressed with the thorough, detailed curriculum design and with the quantity of materials which have been produced. The quality is good, especially the illustrations of the native environment.

I did, however, maximize my attention to the Yup'ik language and its newly developed orthography. I studied the tapes of the language and learned to use the Yup'ik orthography. I have found this effort to digest something of the language ahead of time to be beneficial in past evaluations of similar programs. Once again it assisted me in gaining almost

immediate rapport with the indigenous teachers and administrators and helped me to achieve a more thorough evaluation.

March 4-5

I had several occasions to discuss formally and informally the merits and demerits of the Primary Eskimo Program with Heinz E. Meyer, Education Specialist, Indian Education Resource Center, Albuquerque, New Mexico. These discussions were especially fruitful because I was able to crystallize and gain a more comprehensive knowledge of the PEP prior to my arrival in Bethel and reduced time spent in making basic inquiries when I actually arrived there.

Departed for Alaska, accompanied by Mr. Meyer, on March 5.

March 6-7

While waiting in Anchorage for transportation to Bethel, I continued my discussions with Heinz Meyer and also reviewed pertinent evaluation materials which he made available to me. We also had a luncheon meeting with Jim Hughes who was Acting Area Federal Programs Officer. Jim provided us with a schedule of activities for the Bethel area.

March 7

Departed for Bethel. We were met by Jim MacDiarmid, Project Training Development Specialist. Jim arranged all the visits, interviews and meetings for us and accompanied us to all the sites. His input and assistance were invaluable.

March 8

The morning began by meeting with Peter Three Stars, Superintendent, Bethel Agency Office, and with William Benton, Education Program Administrator. The rest of the morning was spent at the Resource Materials Center, again reviewing the PEP curriculum and educational materials which they had developed. Jim MacDiarmid explained the basic objectives which led to this specific curriculum and answered many of the inquiries which I had from my initial review of the program materials.

Later in the morning we departed to the schools in Kwethluk and Napakiak where we observed Yup'ik and English language classes. We also met with the first language and ESL teachers and with school administrators individually and collectively.

March 9-10

On-site observations, evaluations, interviews, meetings, etc., were continued in the schools of Nunapitchuk, Kwigillingok, Kipnuk, and Kasigluk. Our visits included schools where the program has been in operation for the last three years, as well as new schools where the program was introduced just this year.

March 11

We met with Calvin Lundy, Primary Eskimo Program Director. Due to weather conditions which did not permit travel, the meeting and

discussions with Bill Benton, Meyer, MacDiarmid, Lundy were continued throughout the day. This meeting proved to be very beneficial with a promising outcome--the possibility of conducting the teacher training aspect of the program in Hawaii with considerable financial savings to the program.

March 12

Due to weather, our departure was delayed until later in the morning, but we were finally able to observe and meet with the educators in the schools of Eek and Quinhagak villages. That evening we departed Bethel to Anchorage and continued the return trip.

EVALUATION METHODS

Introduction

This very short subjective and intuitive evaluation is primarily based on my background of having been educated in three different tri-lingual school systems and also on my formal involvement with such programs for the last sixteen years. This involvement included program planning, design, implementation, materials development, teacher training, and evaluation and observation of such programs in Micronesia, Guam, the South Pacific, and the Philippines.

Evaluation of Program Materials

After having spent time examining the sample materials and being briefed by Jim MacDiarmid and other staff members of the Resource Materials Center, I was eager to actually see the program in operation. The use of the materials was observed in several schools and discussed with the teachers and administrators involved in PEP. In our formal, as well as informal interviews I questioned the validity of the materials, ascertained the acceptability of the materials by the teachers and to an extent by the students. I also especially wanted to know the amount and method of feedback, how involved the teachers were in their own curricula and materials development, and how and if they continued to evaluate and improve the general program. Their continued evaluation is crucial to a viable, living and dynamic curriculum. I believe that the success of

such programs depends on the measure of involvement of teachers, students, and administrators and their degree of input.

Observation of the Program in Operation

Besides observing the staff at the Center in the process of developing the materials, I visited first language and second language teachers in their classrooms. While observing the students, I became involved in partially teaching some of the lessons. Depending on the situation and evaluation needs, some of the observations were passive, but on the whole most of them were active. I engaged the students in conversations, specifically to evaluate their English language ability and indirectly to test their knowledge of certain basic concepts applicable to their age and grade.

Interviews

After each school observation I had an opportunity to interview the staff. I basically employed three different techniques for these interviews:

(1) Question and answer--

Here I simply questioned the staff and recorded their answers. I was aided in our questioning by H. Meyer. The staff were questioned as to their receptivity of the program, their ability to perform in the program, their training, their degree of involvement and their contributions. They also expressed their opinions on the effectiveness of the program and the degree of receptivity by the children and the community.

I also queried them about specific items in the curriculum such as certain points of Yup'ik grammar, material content, etc. During these interviews I was also trying to discover the degree of cooperation or non-cooperation between the first and second language teachers, and to a certain extent their cooperation with the rest of the school staff who were not directly involved in the program.

(2) Positive approach--

During the interviews I praised the program and its merits to the staff, and I was purposely a bit too positive. It was a technique to elicit negative comments by the staff about the program--"for after all, no program is perfect". Again, all their comments were recorded and later used for further questioning. Indirectly, I also used this technique with students and a few community members.

(3) Negative approach--

While interviewing I was at times also very critical of the program and tried to discredit it. Here I specifically was critical of certain aspects of the Yup'ik components, especially grammar and the validity of the orthography. I believe that this technique yielded the best results. The Yup'ik teachers, especially, came to the defense of their program. I was amazed at their knowledge of the program and their dedication to the task. Certain quotes of these, as well as other interviewees, will appear later in this report.

CURRICULUM

The curriculum guide, "Yup'ik Course of Studies" was developed by a team of BIA teachers and other educators and linguists. The guide is the result of the combined efforts of students, teachers and administrators to produce a bilingual education program designed to meet the needs of the Yup'ik speaking community.

The introduction by Jim MacDiarmid of the Yup'ik Course of Studies provides a summary of the development and purpose of this course.

> "The Yup'ik Course of Studies for grades one, two and three was originally developed during the Spring of 1974. The curriculum was then used as a base for summer training of the program teachers at the University of Alaska in Fairbanks and thereafter field-tested during the 1974-75 school year.
>
> In the spring of 1975 the seven Bureau of Indian Affairs Bilingual Program Schools revised the curriculum so that it would better serve the needs of the children in the program. Subsequently, these revisions were organized into the revised version of the Yup'ik Course of Studies.
>
> These course outlines have been developed in sequel learning steps and the contents of each course have been integrated whenever possible. The format of the curriculum outlines the programming for a school year on a day to day basis. The teachers are trained to allow for program flexibility in accordance with the students' rate of achievements.
>
> During the 1974-75 school year it was found through observation that the various groups of children in the program reacted differently to materials, concepts, methods, teacher techniques and procedures, but the overall effect of the program was valuable.
>
> The Course of Studies serves as a base for all aspects of program development and criterion reference testing are all integrated with the Course of Studies. One obvious advantage of this format is the children's experience, consistency and continuity in learning.

It is hoped that these guidelines will continue to assist teachers in developing an exciting, enriching elementary education program."

Definition of the Program as Conceived by the Staff

This is a bilingual education program, not a bilingual program. The staff defines the difference in the following way:

Bilingual program - Subjects are taught in the mother tongue with a foreign language being taught as a separate subject.

Bilingual education program - Concepts are taught in the mother tongue, and the second language is built on the concepts taught in the first language. It is an integrated program. Education is a common component in two languages. The students learn another representation for the common education body.

The staff stresses bilingual education program because bilingual programs were misunderstood in Alaska. Inclusion of the term helped to differentiate from other programs.

It is also a transitional bilingual program. It is designed to provide quality education in the first three grades by teaching educational concepts in Yup'ik and to provide the students with English language skills based on these same concepts. It is hoped, therefore, that from grade four the students will be able to handle an all-English educational program.

Program Popularity

The program was originally introduced in seven schools; now it is

used in thirteen. During my visit to some of the schools where the program was only recently introduced, I discovered that it had in no way been forced upon them by the administration. All the schools had requested the program, and their initial reaction was a very positive one. In fact, their enthusiasm is somewhat more pronounced than in the original schools.

The following comments will serve to summarize the types of remarks made to me by the teachers in the schools which I visited:

"I like this program because the kids are learning."

"The children are learning so much more with PEP, and finally they are learning in their mother tongue."

"...I can't begin to teach them the concepts that they are getting now." (This teacher contrasted the old methods with PEP. Her role and the teacher aid's role have been reversed. Originally she taught the concepts in English and the teacher aid worked with those who did not understand, trying to explain. Now in the PEP all the concepts are taught in Yup'ik and the ESL teacher builds the English language skills on the concepts that have been acquired in Yup'ik.)

"I can tell so much difference in the kids."

"...when I went to school I never heard anybody say Eskimo words in school...I went up to the third grade, and I really never learned how to read--only after I go into fourth grade. But right now those kids! our bilingual program started in 71. We have Yup'ik course of study and we follow those. When we go on subjects like earth and sun, we explain in Eskimo. When I went to school I never learned about earth, moon and stars in third grade, but those kids know because we teach them in Yup'ik."

From a principal: "In the beginning of this program we had no direction. We had material but no guidance and no direction. Now we do and the program is very impressive."

Another principal is planning to sacrifice his office, knock the wall

down and expand the space to accommodate another class. The program is new in his school, but the community is excited about it.

First language teachers are convinced that their students are receiving a better education than they did.

Continuity and Program's Future

When I questioned the teachers on the future of PEP and its possible continuity, I received the following types of comments:

> "Most teachers are convinced that this is a very good program and it would survive on its own merit."
>
> "People are happy with the program and are willing to accept the future consequences."

Having worked in similar education institutions, I am fully aware of program changes when administrators change or when other minor circumstances cause immediate changes and disruption of program continuity. Therefore, I questioned the teachers in every school about the future of this program. They were very realistic in answering my question. They expressed some fears that the program would eventually follow the way of other situations and that there would no doubt be some changes. However, they, at the same time, reiterated the success of the program and sincerely hope that it will continue regardless of staff changes or financial difficulties.

It is my opinion that the program has already developed its own built-in continuity. Handbooks and guides are produced by the teachers and students, materials are self-explanatory, attitudes are positive, community

acceptance is positive, experienced Eskimo teachers endorse the program, motivation is high, new schools have positive reactions, other schools want the program, and local teachers and community members are increasing their involvement. Nevertheless, I think that it would be prudent to replace program supervisory staff by promotions from within, rather than recruitment from without.

Miscellaneous Remarks

1. The program has an excellent system for feedback from the field to the center. Teachers are comfortable about making their contributions and comments and are accepted professionally.

2. The program is constantly being revised and is growing and changing with the teachers' input and suggestions. "Change implies life."

3. The curriculum is culturally relevant and is continuing to grow in this direction as the Eskimo teachers continue to cognitively rediscover their own cultural heritage.

4. The program is so structurally demanding that it provides its own mechanism for quality control. Teachers who are not able to comply with the rigors and the demands of the program resign. "Survival of the fittest!"

5. Even though it is not the intention of this program to develop a self image but to educate, ethnic identity and cultural awareness are the very important by-products of it.

6. My very brief observation of the program convinces me that it

is producing coordinate bilinguals, especially if the Yup'ik language program is carried up to the upper grades.

7. The staff of the Bilingual Education Center is very limited, but their production of educational materials is impressive. The center staff depends very heavily on feedback from the field. Thus, they are not allowing themselves to become "armchair" curriculum developers.

8. This is a transitional bilingual education program, but it seems to me that the transition to all English in the fourth grade is too abrupt. Realizing this situation, several schools have provided their own solution with teachers aides or by assigning certified Eskimo teachers to the fourth grade to ease the transition. I would recommend that a transitional stage be developed for the fourth grade in the curriculum.

9. In several schools only English was used in kindergarten. This could be disruptive to the educational development and momentum when the child reaches the first grade where Yup'ik is the medium of instruction. I recommend that PEP be extended backward to the kindergarten.

10. I was asked about the transportability of the PEP to other educational communities. It is my opinion that the program is transportable but with the following conditions being met first:

1. Existence of a written first language.
2. Materials in the first language.
3. Trained first language teachers.
4. Trained second language teachers.

5. A pertinent curriculum.
6. Plans for continuous material production.
7. Teacher-prepared guidebooks.
8. Plans for continuous training for teachers.
9. Open channels of communication between teachers and administrators.
10. Community involvement.

YUP'IK

All cognitive development in grades one through three takes place in Yup'ik and is taught mostly by uncertified, but very well trained, Eskimo teachers.

Orthography

Linguists who worked on Yup'ik orthography are to be commended. They as much as possible avoided the normal puristic type of arguments and hassles between linguists that have a tendency to occur while they develop an orthography. The Yup'ik orthography was produced in record time, still it seems to be a most viable and practical work.

Yup'ik Literacy

Most of the first language teachers have become literate in Yup'ik only since 1971. They learned the new orthography in seminar training programs. Of those who had known the old orthography, many attest that the new orthography is easier to learn and in some ways "makes more sense".

One of the teachers, Mrs. Alexi, reported that she had no difficulty in switching from the old orthography to the new. Her comment: "This is much easier--only 18 letters." She is very pleased that after 20 years of teaching she is able to see her pupils reading in Yup'ik. She says that even the parents are reading their children's papers. When I queried her about the need for using the apostrophe in the new orthography, she

supported its use with the greatest confidence.

In several schools, but particularly in one, the Yup'ik teacher decided on her own that the students in the upper grades (4-7) needed to become literate in their mother tongue. Now they are so proficient that they are able to help translate stories from English to Yup'ik and from Yup'ik to English. Needless to say, their curriculum has been enriched. They are also writing their own stories and are very proud to be able to read their own language. The particular teacher in this one school learned to read Yup'ik just last summer. She says that it is very easy to learn.

The Yup'ik curriculum provides a handbook for each grade (1-3) which contains "spicy" ideas and techniques for teaching the specific concepts. These handbooks were developed by the teachers themselves--a cooperative effort between the RMC and the first and second language teachers.

The concepts which are first taught in Yup'ik are then used to develop English language skills. This eliminates any problems of students having to face foreign concepts as well as a foreign language. The ESL class is normally staggered in such a way that a new concept is taught in English about one week after it has been presented by the first language teacher. Thus, a subject is well covered in the mother tongue before switching to the English.

Possible Problems

As I mentioned previously, there were several areas in the Yup'ik

curriculum which needed clarification for me. I noticed that almost all songs in Yup'ik were direct translations from songs in English which are used in the "lower 48". In every school that I visited I made it a point to check this out with every Eskimo teacher I met. Interestingly, they all gave me the same answer: "We don't remember any Eskimo songs; only one maybe, 'Ya-Ya-Ya'."

Then, I checked on possible interference that the Yup'ik orthography might have on the students learning to read English, since the sound symbol relationship varies from one language to another and with a range of variety in English. I was almost sure that there would be at least some interference. In several schools I asked the students to read in Yup'ik and then immediately in English. I also checked out my theory in the ESL classes. I must report, however, that I was not able to discover any basis for my previous theoretical conception. There was no evident interference in learning to read English caused by the previous learning in Yup'ik.

I had also noticed that the Yup'ik curriculum included difficult grammatical terminology, such as aequalis and vialis cases, to be taught in the third grade. I checked this out with several Eskimo teachers who assured me that the terms might sound foreboding to an outsider but that the grammatical principle represented by these terms is simple and easy to teach. One of the teachers in the last school I visited asked me to pretend that I was a student in Yup'ik, and he proceeded to teach me these

"very difficult" cases. He explained them with such ease, confidence and clarity that I had to conclude that there was no reason why such grammatical concepts cannot be included in the third grade curriculum. After double-checking with some students, I found that they had a good understanding of their grammar. The concepts that had been learned affectively from birth were now being learned cognitively.

Suggestions

Since there is such great interest in literacy in Yup'ik, I suggest that this aspect of the PEP be extended to the upper grades and to more adult literacy classes.

Following the example of the one school I mentioned, more students should be encouraged to produce their own literature in Yup'ik.

ENGLISH AS A SECOND LANGUAGE

In his introduction to the "English as a Second Language for the Yup'ik Bilingual Program", Jim MacDiarmid states that:

> "The objective of this English as a Second Language (ESL) Curriculum is to expose the children to a variety of English language experiences. Cognitive development from the Yup'ik portion of programming is used as a common medium for language development in this course outline."

During my observations I noted that ESL is taught for one hour per day for grades 1 and 2 and two hours per day for grade 3. In grade 3 one hour is for oral-aural activities and one hour for reading. In grade 1 instruction is strictly oral-aural, with the exception of such words as poison and exit and the numerals, for which they know the printed forms. Grade 2 is also oral-aural but organic printed form has been added; that is, what the children have already learned through the oral-aural drills is now symbolized for them in the printed form. They learn these as sight words.

It was very obvious to me that the ESL teachers were well prepared to handle their duties. I was told by the teachers that they have been receiving a good, intensive ESL training. The training began before Jim MacDiarmid arrived and has been continued under his leadership. The teachers receive ESL training every summer.

Levels of English

I noted that the levels of English varied from school to school. This

variance was due to several external factors, such as proximity to Bethel, television reception, number of English speaking families in the village, etc.

The program is flexible enough to allow each teacher to progress with the rate of achievement of the students. However, it is also normal to unconsciously settle into a lock-step cadence based on the curriculum guide. Therefore, it is hoped that sufficient attention is paid by the supervisors to noticing this effect and assisting the teachers involved in breaking the rhythm.

After observing and conversing with students in grades one through three, I was convinced that their level of English was far above the level of other situations I have observed where non-English speaking children were taught in English from the first grade. I cannot with exactness give the reason for it. Possibly television, more English speakers in the community, more "Kossaks", or maybe just the program itself.

The strongest aspect of the ESL portion of the PEP is that it is directly based on previously learned concepts. Thus, it is meaningful and students are not exposed to irrelevant material in pattern practice, which is the habit in so many ESL classes. (Usually the typical ESL class uses content which is created by the author based on what he or she thinks might be useful to the students. This creates a hypothetical language situation, using pseudo experiences to duplicate a real future experience.)

Some weaknesses

Unfortunately, in many of the ESL classes the teachers were testing learned concepts in Yup'ik instead of concentrating on language skills.

In all of the classes which I visited, none of the teachers paid any attention to pronunciation problems. They were satisfied as long as the pupils were somehow able to answer their questions, thus merely testing their comprehension. The children were repeating in slow, staccato fashion; i.e., "He ˥is˥ in grade three."

Suggestions

I recommend that inservice ESL teacher training be continued regularly. More stress should be placed on teaching pronunciation.

Unfortunately, the term pattern practice has a negative connotation in modern foreign language pedagogy. After observing several classes, I noted that this portion of ESL, termed Pattern Practice, is not typical of the accepted pattern practice drills. It is more of a language skills development session. I think that the term could be distracting to a well-organized bilingual program, as it is misunderstood by outsiders interested in the program. Thus, for reasons of exportation I suggest that pattern practice be changed to another term of a more innocuous and positive connotation. Possibly Language Skills, Language Development Drills, Language Flexibility Exercises, or such.

In the Phonics section of the ESL curriculum for grades 1 through 3 I noticed an over-emphasis on contrasting voiced and voiceless sounds

(example: p and b, t and d, s and z, etc.). I was not able to ascertain the need for this emphasis and such drills. However, if there is a reason for including this aspect in the curriculum, then I suggest that minimal pairs be introduced--pest-best, tip-dip, seal-zeal, etc. I failed to hear even one minimal pair.

Also, I noticed that in teaching consonant clusters (st-, etc.) that examples and drills portrayed these sounds in word initial positions only (such as step). I suggest that other examples, portraying the sounds word medially and finally, be included when possible. Example: master and fast.

TEACHER TRAINING

It was evident through classroom observation that the teachers had received rigorous training. The first language teachers exhibited a great deal of skill and pedagogical confidence. They also demonstrated an above-average knowledge of ESL techniques and methods.

The training program consists of regular training sessions in the summer, followed by periodic in-service workshops conducted in individual schools.

MacDiarmid states the following in his introduction to the ESL program:

> "The flexibility and adaptability of this program is stressed during summer training sessions and also through inservice workshops held in the schools during the school year. Although each school has the same basic ESL program, teachers are encouraged to adapt the curriculum to meet the specific needs of their children."

In-training teaching methods were directed primarily to teaching students as a whole. Individualization (interest centers, etc.) was not stressed. The administration realizes this weakness and is planning to remedy the situation. Jim believes that now the teachers are more aware of the need for more emphasis on the individual pupil, and this area will be stressed in the summer training program.

Yup'ik teachers hope that the summer training program will eventually help them achieve certification. The University of Alaska also offers them correspondence courses which will eventually provide them with certification. There are very few certified Eskimo teachers. The

academic upgrading of the PEP teachers is extremely important to the future success of the program.

READING

During my visit I only observed one class in teaching reading.

The tendency in same programs where a new orthography has been introduced is to neglect the inclusion of reading courses in Teacher Training on the premise that the orthography has been scientifically developed. Since there is a one-to-one ratio of sound and symbol, and the conclusion is that anyone can learn to read easily. I would like to stress the need for reading courses and recommend their inclusion in training programs and workshops.

Reading Formula

First an unstructured version of a story (where children get the main idea) is given in Yup'ik, followed by English for a quick review. Then the structured version of the story is presented. The story is read for them either directly by the teacher or it is tape recorded. Now the words that the students hear are the same as those they will be reading.

There is a methods book developed for the teacher to coincide with the techniques used here.

Other Methods

Two new methods of teaching reading have been recently introduced, Formula Phonics and Distar. Unfortunately, time did not permit me to observe and evaluate these two systems of teaching reading.

MATHEMATICS

Our base ten system of math is taught in Yup'ik. In the past the Eskimo base twenty system was taught, but the dichotomy proved to be detrimental to the learning process of the children. Now the one system is taught in two different languages. When there is no equivalent Yup'ik terminology available, English expressions are substituted.

Of course, when the children achieve greater math and language skills beyond the third grade, the base twenty system can easily be included in the math curriculum.

LIBRARY RESOURCES

There is a mobile library consisting of a trunk full of books which is transported to the village schools by light aircraft. In addition, each teacher can order books to supplement the curriculum from the central educational library in Bethel. The uniform systematic curriculum, while on the one hand assures the transferability of the students from one school to another, provides the library with a special problem--mainly not enough material to supplement the uniform curriculum where all children in the region are learning the same lessons at the same time.

A Media Specialist is presently developing a set of slides based on the curriculum (Example: explorers who explored Alaska and not just the "lower 48".). However, the sets of slides, as well as the curriculum, include both "worlds" and are not entirely regional. The curriculum reflects a bicultural basis.

TESTS

Criterion reference tests have been developed to accompany the curriculum. There are pre and post tests to measure the students' progress and achievement. The tests are used monthly to evaluate the progress of the children as well as to isolate difficult concepts and to identify individual students' problems and weaknesses. Both Yup'ik and English skills are tested. The tests are constantly being revised.

Teachers are not pleased with the mandate that all children should be tested by the Office of Education Standardized Test (ETA). This test is entirely in English. The students in the first three grades are primarily educated in Yup'ik, so there is a great deal of frustration for both teachers and students. The teachers feel that the PEP tests should be an adequate measure of their students' progress and that they should not be saddled with a uniform test policy that is entirely inapplicable in their situation.

COMMUNITY AND PARENTAL INVOLVEMENT

Several methods are used to inform the community of the schools' needs, and the response seems to be very favorable. The teachers indicated that the mothers come to help and that many people from the community offer their services as resource persons.

Initially the Bilingual Education Program was not accepted on the community level (the normal resistance to change). Now there is no comparison in attitude. In a recent meeting in Aikachak (where they have had the program for five years) with the Parent Advisory Council and where the Program Director Calvin Lundy questioned the parents, their comments were:

"I like it because my child is learning so much more."

"I like it because my child speaks better English than my other children who went through an all-English program."

"Children don't laugh at Yup'ik and at traditional life. They seem to be more interested and eager to know and learn."

"We like having our own people involved as teachers and not only depending on the 'Kossak' teacher as was the case before this program."

Hopefully, this positive spirit of acceptance and cooperation will be cultivated and encouraged in the future also.

OBSERVATIONS OF TEACHERS AND PUPILS

Teacher Involvement

Realizing that in many federally funded programs such as this one the objectives are usually determined externally, I was especially impressed in the PEP situation that there is so much Yup'ik teacher involvement. Though I have mentioned the following throughout the report, I repeat them' here as important observations:

1. In my experience this was the first time that indigenous, non-certified persons were allowed to teach their own children.

2. Several workshops have been held, and the Eskimo teachers were heavily involved in shaping and reshaping the curriculum.

3. Also, in the summer training programs the Eskimo teachers have been influential in determining curriculum objectives.

4. There is a constant feedback through a viable communication network between the Eskimo (& ESL) teachers in the field and the administrative body in Bethel.

5. The teachers in the different schools defended their program with great vehemence when I pretended to berate it.

6. There were several indications in my very short visits to the schools of very active community involvement, which proves to be positively supportive to the teachers.

Rapport

There was evidence of excellent rapport between the first and second language teachers. The second language teachers seem to fully trust and accept the non-certified Eskimo teachers. They do not interfere when the Eskimo teacher is in command of his class. On the other hand, there was also evidence that the Eskimo teachers were free to ask for suggestions and help from the second language teachers. I was convinced that there is excellent cooperation.

Pupils

Individual attention is given to the students who need help and they are not lost in the mad rush of having to progress with the curriculum. In other words, they do not become victims of the system, and in the end, they are able to cover far more material.

SUMMARY

It was a privilege for me to observe the Primary Eskimo Program in Alaska. One would think that due to the weather conditions, travel limitations and communication problems in our 49th state, the probability of seeing such a sophisticated bilingual education program would be quite out of the question. However, to the contrary, the PEP has to be one of the finest programs of its kind available anywhere. Adverse conditions have brought out the best in the people who have worked out the program. Not only have they produced a quality program, but they are promoting it with intense pride. It would be hard to find better cooperation between colleagues than I witnessed in Alaska. A few people, such as Jim MacDiarmid, Calvin Lundy, and Bill Benton should be noted in particular, but I'm sure they would wish to name a good deal more on the local level who have contributed to the success of the program.

It is my understanding that there is some question as to the advisability of budgeting funds for the continuance of the Primary Eskimo Program. It seems to me that this would be a gross mistake, a terrible waste of prior money, man hours and talent, and would only serve to demoralize the Alaskan communities who are seeking to take their responsible places as citizens of the United States. On the other hand, I heartily recommend the program's continuance and expansion. I personally feel that it will serve as a viable model for other areas of our country who are presently realizing their need for bilingual education programs in their schools.